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Lady Mary Knudson
S E R M O N.

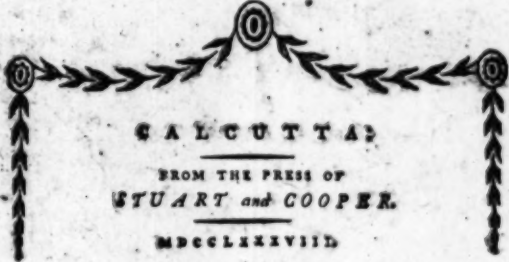
PREACHED
ON CHRISTMAS-DAY, 1787
ON THE FIELD OF
THE BATTLE OF KUDGUAH
BEFORE
COLONEL KNUDSON

AND
A GRAND DETACHMENT.

K
By D. MAC KINNON, D. D.
CHAPLAIN TO THE FIRST EUROPEAN BATTALION.

WHICH IS TO BE TRANSLATED INTO PERSIAN AND OTHER
ASIATIC LANGUAGES.

PART I



CALCUTTA:
FROM THE PRESS OF
STUART and COOPER.
MDCCLXXXVIII

S. E. R. M. O. N.

THE HISTORY OF THE
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T O
COLONEL CHRISTIAN KNUDSON,
COMMANDING THE DETACHMENT,

T O
CAPTAIN JOHN BREADLEY,
COMMANDING THE FIRST EUROPEAN BATTALION,

AND TO
ALL THE GENTLEMEN AND SOLDIERS
COMPOSING THE DETACHMENT,

THIS DISCOURSE

IS

MOST RESPECTFULLY INSCRIBED,

BY THEIR MOST FAITHFUL,

MOST OBEDIENT, AND

MOST HUMBLE SERVANT,

THE AUTHOR.

HEAD QUARTERS,
SULTAN SUJA'S PALACE,
AT RAJE MAHEL.
March the 1st, 1788.

COLONEL JOHN A. LAMONT

COMMANDER OF THE REGIMENT

OF THE 10TH REGIMENT

OF THE NEW YORK STATE MILITIA

1864

IN THE COURSE OF HIS SERVICE

COMING TO THE REGIMENT

THIS DISCOVERY

WAS MADE BY THE REGIMENT

BY THEIR OWN FAITHFUL

AND DEDICATED

AND ALL HANDS

THE REGIMENT

THIS DISCOVERY
WAS MADE BY THE
REGIMENT BY THEIR
OWN FAITHFUL AND
DEDICATED

A

SERMON, &c.

ISAIAH, xi, 9.—*The Earth shall be full of
the Knowledge of the Lord, as the Waters
cover the Sea.*

IN these words Isaiah has summed up a remarkable prophetic description of the golden age of the Jews, the Messiah's kingdom, delivered about 2500 years ago.

This prophetic description consists of two parts. The First, a character of the Messiah, delineated in the 2d, 3d, 4th, and 5th verses; and representing him a person full of inspiration and the most sublime moral virtues.

“ The

“ The spirit of the Lord shall rest upon
 “ him, the spirit of wisdom and understanding,
 “ the spirit of counsel and might, the spirit
 “ of knowledge and of the fear of the Lord.”

“ He shall not judge after the sight of his
 “ eyes, neither reprove after the hearing of
 “ his ears; but with righteousness shall he
 “ judge the poor; and reprove with equity.—
 “ Righteousness shall be the girdle of his
 “ loins, and faithfulness the girdle of his reins.”

The 2d part of the prophecy is a representation of the fruits of the Messiah's coming upon earth, or of the effects which Christianity would produce in the world.

It is this second part that Isaiah has summed up in the words of my text, “ the earth
 “ shall be full of the knowledge of the Lord, as
 “ the waters cover the sea.”

The whole representation is so beautiful and highly finished a picture, that I will take leave

to

to lay it before you at length, as given in the 6th, 7th, 8th, and 9th verses.

“ The wolf also shall dwell with the
 “ lamb, and the leopard shall lie down with
 “ the kid, and the calf and the young lion
 “ and the fatling together, and a little child
 “ shall lead them. The cow and the bear
 “ shall feed, their young ones shall lay down
 “ together, and the lion shall eat straw like
 “ the ox, and the sucking child shall play on
 “ the hole of the asp, and the weaned child
 “ shall put his hand on the cockatrice den.
 “ They shall not hurt nor destroy in all my
 “ holy mountain; for the earth shall be full
 “ of the knowledge of the Lord, as the wa-
 “ ters cover the sea.”

It is impossible by any paraphrase to make this representation of simplicity and innocence, tranquility and happiness, more striking than it appears in the prophet's own words.

It

It is true the expressions are all figurative, but they are nevertheless plain, obvious and intelligible to the meanest capacity.— Thus, when the prophet says, wolves, lions and tigers, will become tame, gentle and harmless, he means, that all that is savage and cruel in human nature will be softened and reformed; that all the savage, fierce and barbarous tribes and nations will be subdued and civilized; and that all mankind, of whatever description, will live together in perfect peace, harmony and love.

Also when he says, that the most deadly serpents will lose their poison, he means that all venom and malevolence, all fraud and treachery will cease, and that mankind will live in perfect innocence and simplicity, and upon the principles of truth and universal benevolence.

The

The meaning of the concluding sentence is no less obvious, viz. that a rational, holy, and true religion, that is, according to our acceptation, the Christian religion, would enlighten every nation of the Earth ;—" The earth shall be full of the knowledge of the Lord, as the waters cover the sea ".

Every nation of the earth will be innocent and happy; for every nation of the earth will be christians.

Such is the prophecy which I have chosen for the subject of this discourse; and such is my acceptation of it.

According to this acceptation, the two following propositions are affirmed or implied in it:

1st. That Christianity will produce perfection of manners.

2d. That Christianity will become universal.

Let us consider these propositions separately and minutely. Let us examine how far

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there has been, or there is likely to be, a completion of the prophecy.

The 1st proposition is asserted, in positive and clear terms, that Christianity would produce perfection of manners. "The wolf shall dwell with the lamb, and the leopard shall lay down with the kid, and a little child shall lead them, they shall not hurt nor destroy in all my holy mountain." There will be no animosity, no violence, no malignity, no fraud, no injury of any kind;—all will be perfect harmony and perfect benevolence, producing universal peace and complete happiness.

Such is the first proposition, or the first part of the prophecy. But has it been accomplished? Has Christianity actually produced these glorious effects in the world?

Now I will venture to maintain that it has. And I hope that a strict investigation and genuine delineation of the principles and practice of the Christians of the present age will support me.

Examine

Examine the principles which every well-educated Christian must profess, and the character which he must support and preserve; and I am confident that you will find, that if they are not arrived completely to that state of virtue and perfection which Isaiah has described in the prophecy before us, yet that they have made considerable progress towards it, and that they are nearer to it than mankind ever were under any other dispensation; and that consequently there are good grounds to hope for the full completion of the prophecy.

Let us examine the principles which we Christians are obliged to profess, and the character which we must support and preserve.

Those savage actions which were common among our forefathers, and which are still too frequent among other nations, are not known nor heard of among us.

One

One brother does not now cut off another for the sake of his inheritance. A man does not now lay in wait for his enemy to stab him; nor does he hire the assassin, nor administer poison to destroy him. Were a man of the highest rank and of the greatest wealth and power to commit these, or the like, actions among us, he would be abhorred as a monster, and all ranks would unite and conspire to accomplish his destruction.

Our king dares not to touch the life or limb of the poorest man in his wide dominions, without an open trial and a clear proof of guilt. The great cannot oppress the poor, and the poorest may obtain redress against the rich and great; nay, against the king himself.

Such, exactly, are our general customs and manners, “ the wolf dwells with the lamb, and
 “ the leopard lies down with the kid, and the
 “ calf and the young lion together; they neither
 ther

“ther hurt nor destroy in all this holy mountain.”

What tho’ you may here and there see an individual exception to this rule, an individual acting upon different principles: such are no sooner detected than hated, pursued and punished.

For example, my brethren, were any one among us to commit perjury, to be found guilty of lying, treachery, or cheating, he would be like a man stigmatized and expelled by his cast; no man would associate or deal with him. He would, inevitably, go to ruin and perdition.

And it is not to one another that we must show these manners: we must exercise them to strangers, to all mankind of whatever country or religion; nay to our known and declared enemies.

If

If any among us were to see his greatest enemy wounded by a fall, attacked by thieves or wild beasts, or perishing for hunger, and did not administer speedily to his relief, he would be deemed and treated as an unnatural monster, and unworthy of the benefits of society.

Lastly, our attentions and friendly acts are never confined to any rank or condition, or denomination of men.

Let a man in distress be of the lowest rank and meanest occupation, let him even be an out-cast and notorious sinner, yet we never can utterly abandon him and withhold from him all offices of humanity. If hungry, we feed him; if naked, we clothe him; if sick or wounded we endeavour to heal him; in the most desperate circumstances we try to save and reclaim him, and to restore him to his proper place and situation in society. We consider that God has made all mankind of one species, with the same organs, appetites, and

and faculties; all capable of reason, devotion, happiness and immortality. We, therefore, consider every human being as our equal and full brother in the sight of God; and let his garb or condition, his complexion or religion be what they will, we cannot abandon him in distress, without offending God, our common parent, and injuring the general interests of mankind.

Such, my brethren, are our principles; such are the principles and morals which Christianity has taught us; such is the character which we must support and preserve; otherwise we shall become infamous, odious, and most wretched beings.

If this be a true state and representation; if these be our real principles and morals, (which I am certain none will dare to dispute or deny) who can say that Isaiah's prophecy has not been in some degree verified, when he foretold that Christianity would improve and perfect
the

the manners of mankind, when he said, "They
 " shall not hurt nor destroy in all my holy moun-
 " tain, for the earth shall be full of the knowledge
 " of the Lord, as the waters cover the sea."

I now proceed to consider the 2d proposition, asserted or implied in the prophecy before us: *viz.* That Christianity will become universal. "The earth shall be full of the
 " knowledge of the Lord, as the waters
 " cover the sea."

I am aware that it will be with too much justice observed, that the practice of many individuals, and of whole nations professing Christianity, is widely different from the picture which I have now drawn of Christians. But this observation will prove nothing against the pure nature of Christianity. It will only prove that individuals, perhaps whole nations, have called themselves Christians without being so in reality.

If

If a man has not those devout impressions acquired by the contemplation of the nature and perfections of God.—If a man does not regulate his conduct towards all mankind by principles of justice, honesty and humanity—and if he is not temperate, and diligent in the exercise and improvement of his own faculties, such a man is no true Christian. He may usurp the appellation, but he has no right to it. They, and they only, are Christians who possess the principles, and support the character, which the Gospel has marked out, and which have been above briefly described.

But then it will be urged, that if we are thus strict in our definition of Christians, and consider at the same time how many great nations and kingdoms are either wilfully averse to, or totally ignorant of, Christianity, we must give up all pretensions to the universality of this religion.

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It must certainly be allowed, that the prophecy now before us has not yet been fully accomplished. All that we can maintain is, that Christianity, such as Isaiah has here described it, a pure and benign religion, calculated to promote peace, love and happiness on earth, has made a certain progress in the world, and that there are grounds to warrant an expectation and belief, that it will in due time become universal.

“ God’s ways are not as our ways, nor his thoughts as our thoughts.” His designs are not always accomplished agreeable to our deductions; they are frequently brought about by a progress and means unintelligible and inexplicable to our capacities. He has for instance, in the Gospel of Jesus Christ, revealed a rule of life to mankind, that, if strictly observed, will make them completely virtuous and happy; but he has left mankind to find out

out the advantages and true application of this rule, by their own experience. It appears that they have frequently abused and perverted the sacred rule which God has given them; but there is no reason to conclude that it will not in the end succeed. On the contrary, there are a thousand considerations which warrant the hope and belief, that it will one day be completely reduced to practice.

Permit me, then, to state some of those considerations to you. Permit me to state the considerations, which appear to me sufficiently to warrant the expectation and belief, that true Christianity will one day be the religion of the whole world: that Isaiah's prophecy will be completely fulfilled that "the earth will be filled with the knowledge of the Lord, as the waters cover the sea."

First, Christianity is calculated to become universal. It is calculated for all ranks and degrees, all conditions and denominations of men.

men. It comprehends all,—it applies to all,—it provides for the welfare and happiness of all.—It shews no respect to the great,—it gives them no dispensations. It allows them no immunities nor exemptions, but requires them to be holy just, temperate and humane. It excuses them from no duty, it pardons them for no error or crime on account of their rank and superiority. On the contrary, it requires them to be as conspicuous and eminent for their virtues and good actions, as God has made them by their fortunes ; and if they fail in this, it tells them that their punishment hereafter will be proportionably more grievous and dreadful.

In like manner it comprehends every class and denomination of mankind, excepting, omitting, and neglecting none. It provides for the reformation and improvement, for the welfare and happiness, both temporal and eternal,

tial, of the lowest and meanest, and vilest and most wretched, as well as of the greatest and most exalted of mortals. Its rules are not local or limited; confined to any particular age or nation; but comprehensive, general and universal.

It requires nothing grievous, painful or unnatural:

It requires no starving, whipping, cutting or burning.

It requires our homage to the greatest and best of Beings.

It requires nothing useless, trivial or unnecessary; no counting of beads, no worshipping of dirty rags or relicts, &c. It enforces real, solid and substantial virtues, inward and sincere purity and rectitude.

It consists not in empty shew, in mere external performances, but in good dispositions, good intentions and good actions.

Say

Say then, my brethren, is not this religion most admirably calculated to become universal ? Is it not most admirably calculated to produce the highest perfection and the completest happiness of which human nature is capable in its present state.

Let us suppose, for a moment, that Christianity were to be universally observed and practiced by mankind. Let us suppose that all mankind were with one heart and mind to agree to worship one only living and true God, who is the great Lord and beneficent parent of the universe; that they were to treat one another as brethren, as the common children of this great parent ; that they were to consider themselves as creatures sent here, weak, ignorant and imperfect, but capable of great improvement and supreme happiness. Let us suppose that all mankind were brought to this way of thinking, and we must see every source

source of real misery effectually stopped. There could be no disputes about religion, no fraud or treachery, no discord or animosity, no violence or oppression, no injuries of any kind. This world would be like heaven ; for the children of men would be like the angels.

This being the exact state into which Christianity is calculated to bring mankind, we are warranted to hope and believe, when we consider that God is a Being of infinite goodness, and mankind a set of rational creatures, we are warranted to hope and believe that mankind will in due time be brought to this happy state. We are warranted to hope and believe that mankind will become virtuous and happy ; or, which is the same thing, that true Christianity will become universal ; that “ the earth will be filled with the knowledge of the Lord, as the waters cover “ the sea.”

Second.—

Second.—Another reason to justify and encourage the hope, “ that Christianity will be “ come universal,” is, that Christians have abolished all the bad and wicked methods of propagating it.

There will no more be any compulsion, or violence, or cruelty, used to cause mankind to embrace it. It is now (praise be to God) clearly understood, that the end of Christianity is to bring peace on earth, not to harass, torment, or destroy mankind. It is now a plain and established maxim, that the end of religion is to sooth, relieve, direct and strengthen the weak mind of man; and that unless it can do this, man had much better be without it; also, that a religion enforced by terror and dint of power, can never sooth, comfort, nor strengthen the mind; on the contrary that it must shock and torment and debase it. For these reasons the professors of

true

true Christianity have utterly abandoned and abolished all compulsion and violence in the propagation of it. They leave it to operate by its own intrinsic excellence and beauty, by the benign influence of its virtues and graces; by the glorious fruits invariably reaped from the practice of it; by the humanity and purity which it inspires; by the mildness and inexpressible charms of its manners.

Here, then, is a circumstance that affords strong grounds to hope and believe that Christianity will obtain an universal ascendancy over mankind. A religion so mild and benevolent, so pure, rational, and salutary, cannot fail, when stript of those terrors and all that frightful armour that formerly disguised and disfigured it, to engage the attention and win the hearts of rational creatures. And if mankind will once examine it dispassionately, if they shall ever obtain a clear and distinct view

of its beauty, and taste the secret comforts and solid benefits to be derived from it, they will unavoidably embrace it and firmly and unanimously determine never to relinquish or betray it.

In the intrinsic, salutary, pure, and perfect nature of Christianity, and in the meek, mild and truly rational and consistent system of the present race of Christians, I see the strongest grounds to hope and expect the full completion of Isaiah's prophecy, that this divine religion will become universal, that "the earth will be full of the knowledge of the Lord, as the waters cover the sea."

Having opened this glorious prospect before you, my brethern, let me entreat you to rest satisfied with this distant view of it. Leave your holy and divine religion to gain the hearts and understanding of mankind by its own intrinsic merit and powers.

Let no zeal for the success of it ever tempt you to compel or corrupt men to embrace it. God forbid that fear or interest should ever induce liars or hypocrites, men who have no fear of God nor love of their neighbour—men who have no principles of truth, honour or charity—to enter into this holy communion.

END OF PART I.



11532

*Lady Jones
Calcutta*

S E R M O N,

P R E A C H E D

On CHRISTMAS-DAY, 1787,

ON THE FIELD OF

THE BATTLE OF KUDGUAH,

B E F O R E

COLONEL KNUDSON

A N D

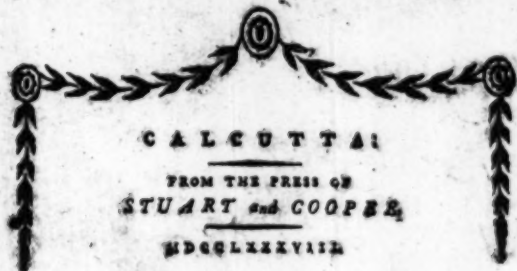
A GRAND DETACHMENT.

By D. MAC KINNON, D. D.

CHAPLAIN TO THE FIRST EUROPEAN BATTALION.

WHICH IS TO BE TRANSLATED INTO PERSIAN AND OTHER
ASIATIC LANGUAGES.

P A R T I I



RECEIVED
U.S. DEPARTMENT OF THE TREASURY
WASHINGTON, D.C.

T O
COLONEL CHRISTIAN KNUDSON,
COMMANDING THE DETACHMENT,

T O
CAPTAIN JOHN BREADLEY,
COMMANDING THE FIRST EUROPEAN BATTALION,

AND TO
ALL THE GENTLEMEN AND SOLDIERS
COMPOSING THE DETACHMENT,

THIS DISCOURSE

IS

MOST RESPECTFULLY INSCRIBED,

BY THEIR MOST FAITHFUL,

MOST OBEDIENT, AND

MOST HUMBLE SERVANT,

THE AUTHOR,

HEAD QUARTERS,
SULTAN SUJA'S PALACE,
AT RAJE MAHEL.
March the 1st, 1788.

TO
GOVERNOR CHRISTIAN KNUDSON,
COMMANDING THE DETACHMENT.

TO
CAPTAIN JOHN BRADLEY,
COMMANDING THE FIRST REGIMENT.

AND TO
ALL THE GENTLEMEN AND SOLDIERS
COMPOSING THE DETACHMENT.

THIS DISCOURSE

MOST RESPECTFULLY REQUESTED

BY THEIR MOST VALUABLE

MOST OBEYANT AND

MOST AFFECTIONATE SERVANTS

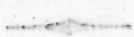
THE AUTHOR.

NEW ORLEANS,
PUBLISHED BY
AT THE PRESS OF
J. B. B. B. B.

ADVERTISEMENT.

THE Reflections and Observations in the following Pages were hastily introduced into a Discourse, which had been prepared by the Author for Christmas Day, 1787, before the Place for celebrating the Festival was ascertained. In revising and arranging them, afterwards, they grew into the Size and Form in which they now appear.

REVEREND



THE Reflections and Observations
in the following Pages were hastily
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ing them, afterwards, they grew into
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appear.

SERMON, &c.

ISAIAH, 45. "And they shall beat their
"swords into ploughshares, and their spears
"into pruning-hooks: nation shall not lift
"up sword against nation, neither shall
"they learn war any more." O, house of
"Jacob, come ye, and let us walk in the
"light of the Lord."

ISAIAH: has delivered many remarkable
prophecies of that true golden age of the
human race, the kingdom of the Messiah.—
The words which I have now read, are part
of one of them; and most strikingly character-
istic and descriptive of it. Although I intend to confine myself at
present to the consideration of this part of the

prophecy; yet, that you may see how it is introduced, I will read the context to you, in which the success, celebrity and universality of Christianity are clearly and positively foretold.

Ver. 2d. " And it shall come to pass in the
 " last days, that the mountain of the Lord's
 " house shall be established in the top of the
 " mountains, and shall be exalted above the
 " hills; and all nations shall flow into it. "

Ver. 3d. " And many people shall go and
 " say, come ye and let us go up to the moun-
 " tain of the Lord, to the house of the God
 " of Jacob, and he will teach us of his ways,
 " and we will walk in his paths; for out of
 " Zion shall go forth the law, and the word
 " of the Lord from Jerusalem. "

Ver. 4th. " And he shall judge among
 " the nations, and shall rebuke many peo-
 " ple; and they shall beat their swords into
 " ploughshares, and their spears into pruning
 " hooks,

(3)
“ hooks: nation shall not lift up sword
“ against nation, neither shall they learn
“ war any more.”

The prophet no sooner delivers this prediction, and finishes this description, than he breaks out into a most passionate and natural exclamation.

“ O, house of Jacob! come ye, and let
“ us walk in the light of the Lord!”

As if he had said, O my countrymen and brethren, let us avail ourselves of the revelation here made to us; let us anticipate this glorious period of God's administration on earth, by adopting its divine principles now, as far as lieth in our power. “ O, house of
“ Jacob! come ye, and let us walk in the
“ light of the Lord!”

The picture of human nature which kindled the holy prophet into this rapture has two distinguishing features.

The

The first, that wars would cease and be entirely abolished.

The second, that agriculture would be the favourite and predominant occupation of mankind.

“They shall beat their swords into plough-shares, and their spears into scythes; nation shall not lift up sword against nation, neither shall they learn war any more.”

The design of this discourse is to draw your attention to these two characteristic features of Isaiah's golden age; to consider them minutely and distinctly, and examine how far they are to be recognized in the manners of the present Christians: in other words, to investigate how far the prophecy has been fulfilled, and how far the completion of it is entitled to be an object of our hope and faith.

* A more literal translation than pruning-hooks.

1st. The first feature in the prophetic delineation of this glorious picture is, that wars would cease and be entirely abolished.

“ They shall beat their swords into ploughshares, and their spears into scythes,” &c.

When king David was informed, on a memorable occasion, that God had sentenced him to undergo one of three great calamities, and had allowed him to make an option, his case and determination are thus recorded in holy writ.—2d. Sam. chap. xxiv. ver. 13, 14.

“ The prophet Gad came to David and told him, and said unto him, shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies while they pursue thee, or that there be three days pestilence in thy land? Advise and see what answer I shall return to him that sent me.

“ And

(8)

“ And David said unto Gad, I am in a
“ great strait: Let us now fall into the hand
“ of the Lord [for his mercies are great] and
“ let me not fall into the hand of man.”

From this decision we see in what a dreadful light the brave and warlike king David beheld the calamities of war, especially of an unsuccessful war. And I believe, my brethren, that in every just estimate, the sword will be reckoned the heaviest and severest scourge which their vices and follies have brought on the sons of men.

Consider for a moment, the invariable, the necessary effects of war: the injuries it causes to the peaceful husbandman, the distress in which it involves the honest merchant, the interruption it gives to the arts and pursuits that civilize the world, and above all the torrent of innocent blood that it sheds: consider all this, and you must admit, that of all the evils

evils that ravage and deform this world, war is the greatest.

But take a nearer view of the monster, behold the produce of the farmer's toil in flames; the reward of the merchant's labour and anxiety for years sunk or pillaged; respectable societies, families and individuals reduced from affluence and comfort to want and misery; whole towns destroyed and laid in ashes; whole districts desolated by famine and sword; and, above all, the choicest and noblest portion of the natives of every country on earth snatched from every useful and rational pursuit, prevented from fulfilling the true end of their being, driven about in chains and harness, and trained up to tear one another in pieces like baited bulls and tygers; I say, my brethren, view the monster under these aspects, in these genuine colours, and you must receive the impression still deeper and stronger, viz. that war is

PART II.

B

beyond

beyond comparison the most grievous and most tremendous calamity to which the sons of men in this world are liable.

But I have been here representing to you only some of the appearances and effects of war among civilized nations; were I to exhibit a picture of war raging between barbarous chiefs and savage tribes, and to delineate the scenes of brutal rapine, of base assassination, and lingering torture, perpetrated in cold blood on age and infancy, on purity and innocence, you would turn away shuddering with horror from the spectacle, and exclaim, "O God! when thy wrath is kindled against us, let us not fall into the hand of man."

Now, according to the prophecy in my text, the evil I have been describing will cease and be entirely abolished. When Isaiah's golden age shall arrive, when the Messiah shall completely reign, "Nation shall not lift up sword against

"against nation, neither shall they learn war
any more."

It is but too obvious that this prophecy has not yet been completely fulfilled ; but still we maintain that Christianity has made a considerable progress towards the completion of it ; and that there are good grounds to hope and believe, that it will accomplish it entirely.

1st. Christianity has made considerable progress towards the completion of this prophecy.

What though, to their infinite shame, Christian nations have not yet ceased to make war on one another, yet Christianity has taught its disciples, when in hostility, to adopt and observe some principles of humanity and charity, which have considerably mitigated the horrors and diminished the calamities of war.

It has imposed and secured moderation and mercy in the hour of victory ; humanity and liberality to captives ; and it has utterly abo-

lished

lished all the savage and brutal means of destroying an adversary. It has utterly exploded the poisoned arrow, the scalping tools, and the hired assassin. Even the exercise of fire and sword, those licensed instruments of war, is, among Christians, regulated by some rules, and restrained within some bounds. To lay waste the country with fire and sword, without discrimination of sex or age, place or person, is a phrase, thank God, altogether obsolete in the narratives of modern war, in the commentaries of modern Generals. We sincerely hope, that it will never again occur in them; but if it should, it will not fail to stamp universal execration and infamy on the actors.

This maxim also, that it is unbecoming a sovereign prince, a state or an army, to make war on a private individual pursuing his peaceable and lawful calling, is gaining ground in
the

the world; and many recent examples might be produced of victorious commanders of approved patriotism, sparing and protecting the private property of their captured enemies.

Nor must we in this argument forget to state and give its due weight to the singular refinement of character displayed and supported by military men, I mean those capable of command.

A modern soldier, as if conscious of the horrid train of ideas annexed to him, of executioner, plunderer, ravisher, murderer, and as if determined to break and dissolve the association, has erected for himself a standard of duty more enlarged and more correct than that exhibited by any other class or denomination of men. He has erected a rule and standard for the test and measurement of his own character and conduct, more severe and refined than the letter of any human system;

Beyond

Beyond the fix'd and stated rules
Of vice, and virtue, in the schools,

And, by the application of this standard,
we sometimes see military men condemned,
and punished for acts which a man of any
other calling or profession might have done
with impunity.

The natural and known consequences of
these exertions are, that military men are
in general more refined and civilized in their
manners; and display a higher sense of the
obligation of truth, honour, generosity and
humanity, than any other body of men in the
whole world*.

When

* If an explanation be required of this unqualified asser-
tion, I do contend that a complete foldier comes nearer the
perfection of human nature than any other epithet or de-
scription with which I am acquainted. It includes a man well
educated, that is, a man with a liberal share of acquired
knowledge, and in the strictest sense well-bred. It includes
courage

When all these circumstances are considered, the humane and liberal general principles on which war is carried on among Christian nations; and the high refinement of character displayed and supported by military men, in the present civilized age, we cannot deny, that the world has made a considerable progress towards the state of the golden age, described by Isaiah in my text; and that there are good grounds to hope, and believe, that the prophecy will in time be completely fulfilled.

courage the most genuine, without any savage roughness, but accompanied with mildness, gentleness and humanity. It includes the most exact subordination and the most complete independancy.

In short, other characters may have this or that particular feature or virtue more striking and excellent, but to make a general estimate, I believe a complete soldier to be the most exact description of the perfection of human nature that can be given in the present age.

I cannot quit this head of my discourse without lamenting and animadverting upon the unhappy proneness of Christian nations to go to war. A practice as unnatural and pernicious, in itself, as it is directly opposite to every principle and precept of Christianity. Every instance of it is the severest satire against Christians that can be published to the rest of the world. What can be more inconsistent; more unwarrantable; more unpardonable, than to see men who have renounced this world, and declared themselves candidates for heaven, men, too, professing themselves to be all brethren, children of one common parent, members of one great society, to see such arming themselves to destroy one another from the impulse of base and selfish passions, which their great Lawgiver, and the declared principles of their religion, have utterly condemned.

Earnestly

Earnestly hoping and praying that the sovereigns and rulers of the earth may discountenance and discontinue this inhuman practice, let us proceed, 2dly, to contemplate the other distinguishing feature of Isaiah's picture of Christianity or the golden age, namely, That agriculture would be the favourite and predominant occupation of mankind: "They shall beat their swords into ploughshares, and their spears into scythes."

It is impossible to conceive a more charming idea of a golden age than Isaiah has given us in this picture. It represents mankind laying aside all animosity and violence, and betaking themselves to the primæval employment of agriculture.

This noble art, which God has rendered necessary to man's existence, in order to procure his attention to it, is the great mother and guardian of health, innocence, plenty and happiness,

pinels, and excludes from her mansions disease, treachery, want and misery.

Let us examine the history and condition of divers nations: we shall find that when agriculture has been the favourite and chief employment of a people, that people has been virtuous and flourishing; and that in countries in which all other ranks are become corrupt, profligate and deceitful; the tillers of the ground generally retain their simplicity and virtue.

This cannot, perhaps, be better exemplified, than in this part of the world in which we are now sojourning. In many provinces of Hindostan, you will see the clergy ignorant and unholy; the soldiery cowardly and base; the nobility and men of education void of honour and principle; the merchant and mechanic void of honesty: in a word, all ranks and denominations at the lowest pitch of corruption; and still you will find the husband-
man

man, or poor tiller of the ground, under the kind tuition of gracious nature, discharging every duty to society, and possessing many virtues.

Hail glorious agriculture! Thou first of arts! first occupation, most useful, most honourable and most delightful calling of man! Hail, thou genuine feature of the golden age, or reign of God! Thou feeder of the poor, and tamer of the savage! Blessed are they who devote themselves to thee! We have seen and experienced thy blessings in the West, we will therefore cultivate Thee in the East. We will beat our swords into ploughshares, and our spears into scythes. O, house of Jacob! Come ye and let us walk in the light of the Lord. Let us introduce the golden age. Let us accelerate the completion of this glorious prophecy!

But instead of dwelling longer on the general contemplation of this captivating picture, let us

see,

see, if the region of the globe more immediately in our view, and the very spot of ground upon which we are now assembled, will not furnish us with particular reflections of great importance in themselves, and applicable to our present subject, as being demonstrative of the gradual completion of this prophecy.

The spot of ground upon which I have now the happiness to celebrate the nativity, and preach the gospel of Christ, proclaiming peace to the whole earth, was, on a former occasion, the stage of a grand but very different scene. It was the field of a battle that decided the fate of the greatest empire in the world.

The action is recent, and well known to you all. But what does that scene exhibit?

It exhibits the genius of a religion widely different from that which we are now preaching. A religion sprung from the law and the gospel; but, like a vicious and untoward child,

child, disobeying or perverting some of their soundest precepts. It exhibits a religion, which, instead of peace, brings a sword; and is continually brandishing it as the noblest instrument, and most favourite argument, of God.

It exhibits the shocking but natural effects of this bloody creed. It exhibits brothers thirsting for each others blood; arming their followers and fellow-citizens against their sovereign and one another; tearing their country in pieces, and filling it with carnage and misery. It exhibits one of the brothers falling the horrible sacrifice of this unnatural contest; and the other brother rising to a throne, through rebellion, parricide, and the blackest crimes; pursued, however, and soon overtaken by the wrath and curse of God, and exciting no less our commiseration in his wretched posterity, than

than our execration and abhorrence in his own person.

In a word, my brethren, the former scene acted but a little while ago on this theatre, exhibits a striking lesson to the sons of men to adopt and cultivate principles of moderation, brotherly love and universal charity ; to follow agriculture and the arts of peace, and resign the disposal of crowns and sceptres to the providence of that God, by whom alone kings can securely reign, and princes decree justice.

On the other hand, the present scene, the respectable, the splendid assembly, celebrating on this distinguished stage in profound peace and perfect security the solemn festival of this day, exhibits the completion of the prophecy in my text in a striking degree.

Behold the glorious progress and success of Christianity ! Behold it extending its empire in
Asia

Asia, from the ocean to Hurdwar and Cushman, to the sources of the Ganges and Scind—not through a deluge of blood;—not over mountains of the carcases of the native inhabitants;—but beating their swords into ploughshares, and their spears into scythes; inducing them by the influence and participation of its mild and salutary principles, to return from a state of anarchy and violence, and become peaceable subjects and useful members of society!

Let those who do not see the wonderful completion of the prophecy in my text, in the extensive sway of the British power in Asia, look over our wide domain, and observe, how few of our steps are marked with blood. Let them even look over the plains of Plassey and Buxar, they will see only a mere display of a beneficent sovereign power, establishing peace, and proclaiming mercy.

But,

But let them look to the invasions of Timur and Nadir, and to every revolution which this or any other country has undergone; and they must be struck with the contrast. Let them examine the annals of the whole world, and they will not find another example of so grand an empire acquired, and completely established by such mild means, and with so little bloodshed.

Must not every one see the finger of God in all this? What less could, from such beginnings, have brought such mighty things to pass?—What else could have enabled a mere handful of men to conquer millions, to settle so many kingdoms and nations, and maintain them in peace, prosperity and happiness?—Take a view of the country over which we are now moving; view it on all sides of you, from the remotest station of the British banner to the ocean, and, if you will compare

its

its present state, with what it was five and twenty years ago, you must acknowledge, that the prophecy in my text has been here literally fulfilled, and that the golden age is here actually arrived. For the people have all beat their swords into plough-shares, and their spears into scythes. From partizans, murderers, and robbers, they are become happy zemindars, or peaceable and industrious tillers of the ground.

What a grand and glorious prospect here opens and displays itself to my view!—Hurdwar is by no means its boundary!—Methinks I stand on the highest pinnacle of ~~Thibet~~ Thibet—that my voice reacheth to the summits of Taurus and Caucasus,—to the Caspian and Euxine shores—to the remotest borders of Tartary and Scythia!—Methinks I see the idolaters of India—the worshippers of Lama—and the disciples of Naneck *:—the Rajpootes

* The founder of the religion of the Seiks,

of every tribe, and the Tartars of every hord & all the fierce, licentious and rapacious nations of the world listening with attention and delight, whilst I proclaim and announce to them this glorious prophecy, " They shall beat their swords into plough-shares, and their spears into scythes!"—Methinks I see them leap for joy, at the very idea of so glorious a revolution! and disposing themselves with the utmost gratitude for the reception and completion of it.—O house of Porus!—O house of Timur!—O ye adorers of Lama!—O disciples of Naneck!—Come ye and let us walk in the light of the Lord. Let us beat our swords into plough-shares, and our spears into scythes. — Let us establish a general and universal peace, that " the earth may be full of the light and knowledge of the Lord, as the waters cover the sea."

T H E N D.



